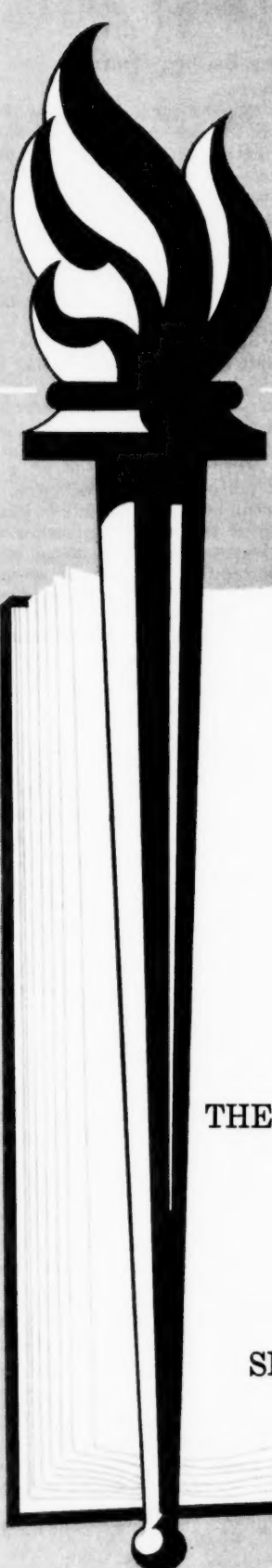


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



The Lord's Supper
and True Date of Easter

THE ROAD TO CALVARY

THE RESURRECTION OF LAZARUS

RIVERS

THE ACCEPTABLE SACRIFICE OF OBEDIENCE

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

SHE BROUGHT HER BOX OF ALABASTER

Megiddo Message

Vol. 46, No. 7 April 4, 1959
Kenneth E. Flowerday, Acting Editor
A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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LETTERS

Treasures—Earthly, Heavenly

Dear Sister:

I have thought much lately how Jesus said, "It is through much tribulation that we shall enter the Kingdom." We know gems cannot be polished without friction, nor man perfected without trials. We cannot lay up treasures on earth, but store them above by a righteous character in daily living. "*Treasures in heaven are laid up, as treasures on the earth are laid down.*" We know "weeping may endure for a night but joy cometh in the morning."

In every act and move of our life we must take God into all our plans, for leaving Him out of our plans today, will leave us out of His plans Tomorrow—God's Tomorrow—that Glorious Day when "He'll divide with us His Kingdom, and the quotient will be ours; we can walk the fields of glory through a billion sun-lit hours." Now the Christians will be "storming" into it. Bravely pressing on through storm, sorrow and sunshine. We know "after the storm, comes the rainbow—God's pledge of promise bright," so too, our soul would have no rainbow had the eyes no tears.

Let us all strive to "set our faces like a flint."

Yorkville, N. Y.

M. N.

Instructions

Dear Brothers & Sisters of the Faith:

Another year has gone by. The years seem to slip away so fast. Yet every month I look forward to receiving the MESSAGE. Reading the contents has enlightened me in many ways to our Lord's commands. I cannot tell you all the many things that I have found out about the truth of God's Word from your literature that never before were brought to my attention.

As I would like others to know also, I am sending a little sum to help to carry on the work of spreading God's true Word.

The lessons that you have been sending me have been very instructive. In the past I have received lessons from others, but yours make things so plain I can just imagine that I am at a meeting with you all.

"God specializes in things thought impossible;

He does the things others cannot do!"
Marion, Ohio Mrs. V. R.

A Blessing

Dear Sir:

Thank God for MEGIDDO MESSAGE. It is such a blessing.

Moberly, Mo.

E. C.

Bereaved

Dear Friends at the Mission:

My wife, Mrs. Earl I. Bedford, died March 8, at 10:45 P. M. I will really miss her but the blessed Lord knows best and is merciful. Her ailment was incurable.

Geneva, N. Y.

E. I. Bedford

THE LORD'S SUPPER, Its True Date and Meaning

The True Date of Easter

MANY centuries have rolled into the past since our Lord instituted the Supper and said to His apostles, "With desire have I desired to eat this passover with you before I suffer." These words are emblematic of what Jesus wished to impress upon the minds of His followers: that we may know that the emblems, the bread and juice of the grape, represent that we must eat the "unleavened bread of sincerity and truth," that we must be crucified with Christ—become dead to all evil. The only way to pass successfully through the ordeal of crucifying the flesh is to render perfect obedience.

We find the world wrong in regard to the time of observing the Lord's Supper and also wrong as to what it represents. In the type the literal lamb was killed and offered in sacrifice, and if *literal* in type it must be *spiritual* in the antitype. The literal death and blood in the type signified that there must be a death. Not a literal death but, as Paul states in Rom. 6: 6, 10, 11, we are to die to sin, crucify the flesh. In the type the literal blood was sprinkled; in the antitype it is the blood of the New Covenant—the words of the prophets, apostles, and Jesus—sprinkled upon us. The Almighty God is pleased with nothing less than spiritual sacrifices, rendering our bodies a living sacrifice.

Hear the words of the Prophet Micah (6: 7, 8): "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression?" An All-wise God never required the blood of animals nor the life of the firstborn to atone for sin. During the Apostasy the early Christians were turned away from the doctrine of a pure and holy life to the pagan theory that God required the life of Jesus, His firstborn, before He could forgive His erring children.

The historian states: "In the time of Cyprian, though not before, we begin to find the idea that the body and blood of Christ were offered in sacrifice. . . . It is clear from the evidence of the early Western liturgies that for at least six centuries the primitive conception of the nature of the Christian Sacrifice remained." This is indeed convincing evidence: the pagan idea began to be taught in Cyprian's time, which was in the third century. Thus, as Paul foretold, they were turned away from the truth to the pagan fable of the literal sacrifice.

In the Divine Record the term "blood" is used in metonymy for the Truth, the Word, and the living out of the Word. We eat the flesh of the spiritual Christ when we eat every word of God; and we are said to partake of the blood of the spiritual Christ when we keep all His commandments (John 6: 63; I Cor. 10: 3, 4).

In the investigation of this subject of time, let us remember that Roman time as indicated on every calendar and found in every home, is not Bible time. The month to usher in the Bible year was Abib, not January. Abib was first given as the beginning of God's year at the time of Moses, as recorded in Exodus 12: 1, 2. "The Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you." Then in ch. 13: 4 we are told the name of this month: "This day came ye out in the month Abib." Has God ever changed the beginning of His year? No. Therefore this month, Abib, shall be unto His people the beginning of months; it shall be the first month of the year to them.

In Deuteronomy 16: 1 we are told that Abib is the first month of God's year. The Hebrew meaning of the word "month" is: "The new moon, the day of the new moon, which was a festival of the ancient Hebrews; a lunar month beginning at the new moon." We also find the meaning of the name Abib is: "The month of green ears, at a later period called Nisan, beginning at the new moon of March or April. The first month of the old year as instituted on coming out of the land of Egypt; it also denotes the month of flowers." The *first new moon* after the vernal equinox—which comes about March 21—is always the beginning of the month of Abib.

The fourteenth day of the first month, Abib, was the Passover instituted by Moses and observed on the eve of the departure of the Children of Israel from Egypt. We read in Lev. 23: 5, "In the fourteenth day of the first month at even is the Lord's passover." In Bible reckoning of time the day begins in the evening, "from even unto even" (Lev. 23: 32). This is a most essential point to remember in counting Bible time, else there will be confusion.

This year the vernal equinox occurred on March 20, and the first new moon after that time is on April 7. The following evening begins the first day of Abib. Counting fourteen days, the evening of the 21st would be the Jewish Passover. In Lev. 23: 10, 11 we read: "Speak unto the children of Israel and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath shall the priest wave it." The fourteenth day of the month Abib was not only the yearly Passover but also the second sabbath of the year, and the day following would be the fifteenth of Abib; on that day they were to bring a sheaf of their *firstfruits* unto the Lord.

In the type it was literal, but what did it typify? That Christ, the firstfruits from the dead (I Cor. 15: 20, 23), the first one of the Adamic race to be raised to life immortal, would rise from the dead on the fifteenth day of Abib, the true date of Easter, and not on Sunday of Roman time—a month before it should be observed!

At what time should the Lord's Supper or the Christian Passover be observed? We have shown that the first day of Abib this year begins on the evening of April 8, and lasts until the evening of April 9. We have also shown that the 14th of Abib was the Jewish Passover. We find that instead of the old Passover, the one instituted by

Moses, Jesus instituted a new one, the bread and wine. We read in John 13: 1, 2, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father . . . and supper being ended." He met with His apostles *before* the Jewish Passover and the Supper had ended when Judas Iscariot went out to betray Him.

He met with His disciples in the evening, the beginning of the 13th of Abib, and instituted the Supper or Christian Passover; and Paul, when delivering it to us, says: "For I received of the Lord that which I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread." It was the *same night in which He was betrayed* that He took bread and wine and blessed it and gave to His disciples. A writer in the *Encyclopedia Britannica* also testifies that the early Christians observed it in the evening. He says: "We shall now proceed to speak of the mode and time of the celebration of the Eucharist. It is evident from St. Paul's words and practice (I Cor. 11: 17—34) that in the apostolic Church the administration took place after our Lord's pattern in the evening. . . . The evening celebration lingered on for a while, but it was gradually given up, and entirely ceased by the fourth century." Thus we see how soon they began to change God's times and laws.

We find a wonderful admission in a *Bible Dictionary* edited by William Smith, LL. D., of the University of London. He says: "If we had no information but that which is to be gathered from St. John's Gospel, we would not hesitate to infer that the evening of the Supper was that of the 13th of Nisan (Abib), the day preceding that of the paschal (Passover) meal." Indeed, the evening of the 13th *was* the true date of the Lord's Supper. Not only does John make it plain, but all the Gospels are in perfect accord that it was *before* the regular Passover, that it was on the Preparation Day.

Matthew gives a full account of the startling events which preceded that last sorrowful night. In Matt. 26: 2 we read that Jesus said to His disciples: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." This was spoken on the 12th day of Abib, and it was *yet two days* to the regular Passover which always occurred on the 14th of Abib. In the following verses we read how that the chief priests and leaders of the people assembled at the palace of the high priest, Caiaphas, "and consulted how that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

These wicked Jews were already assembled to get Jesus into their hands and kill him, and their great haste was that they wanted to accomplish the terrible deed *before* the 14th of Abib, "*the feast of the Passover.*" Their opportunity came when Judas went to them and offered to betray his Master for thirty pieces of silver, and that is why they sat up all night in their efforts to condemn and kill Jesus before the beginning of the 14th of Abib, the Passover, which would be the next evening; for, as before stated, the day in Bible time always began in the evening.

Therefore we know without a shadow of a doubt that the time spoken of in Matt. 26: 20 and the verses following, was the evening of the 13th of Abib. It was, as we find in the original for the word *protos*, "*before* the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to

eat the Passover?" (verse 17). "Now when the even was come, he sat down with the twelve." The twelfth day had passed, and in the evening—the beginning of another day—Jesus sat down with His disciples. What day was this? There can be no question but that it was the *beginning of the thirteenth of Abib*.

After the Supper they sang a hymn and went out into the Mount of Olives where Jesus was betrayed by Judas and led before Caiaphas, denied by Peter, and delivered to Pontius Pilate in the morning. Then Pilate sent him to Herod, who was in Jerusalem at the time (Luke 23: 6, 7). Herod sent Him back to Pilate, who, after vainly pleading with the persecutors, delivered Jesus into the hands of the angry mob who clamored for Him to be crucified; and about the sixth hour or twelve o'clock of the same day He was nailed to the cross, and about the ninth hour or three o'clock He died (Matt. 27: 1, 26, 45, 46). Jesus was taken down from the cross that same day, as stated in verses 57, 58, 60, and was laid in the new tomb of Joseph of Arimathea.

From the time He met with His disciples to partake of the New Passover until He was laid in the tomb was within the compass of *only one day*, from evening to evening. What day was this? It was the Preparation day, the day before the sabbath and the Passover (Mark 15: 42, 43; Luke 23: 54—56); it was the 13th day of Abib. "And the women also which came with him from Galilee, followed after, and beheld the sepulcher, and how the body was laid. And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment." Under the Jewish law they had to wait until after the sabbath and Passover were over before they could anoint the body of Jesus.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in and found not the body of the Lord Jesus." This was early in the morning of the 15th of Abib. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." He had been betrayed and delivered by Judas into the hands of sinful men and was crucified on the thirteenth, He lay in the tomb over the sabbath or Jewish Passover over the fourteenth, then on the third day He rose from the dead—the fifteenth day of Abib.

We can find the true date of Easter from history as well as from the Bible. In the *Encyclopedia Britannica* we read: "The first Christians, being derived from or intimately connected with the Jewish Church, naturally continued to observe the Jewish festivals, though in a new spirit, as commemoration of events of which these had been the shadow. . . . With the Jewish Christians this feast (Passover) would end . . . on the fourteenth day of the moon at evening, and the Easter festival would immediately follow, entirely irrespective of the day of the week." The 15th day of Abib became the Christian Easter.

Who changed the God-given rule for observing Bible time? The historian will inform us that the early Christians observed the time by the moon, entirely irrespective of the day of the week, while another class observed the day of the week. He says: "With the one, therefore, the observance of the day of the month; with the other, the observance of the day of the week." It was not long before Paul's prediction was fulfilled (II Tim. 4:3, 4) and the apostates wanted to please the worshipers of the sun by observing the first day of the Roman week as the Resurrection Day. "This diversity of usage was gradually brought to an end by the verdict of the Church of Rome . . . which placed the observance of the crucifixion on Friday, and that of the Resurrection on the following Sunday."

We read further: "So early as the second century of our era, great disputes had arisen among the Christians respecting the proper time of celebrating Easter, which governed all the movable feasts. Some claimed that it should be governed by the *new moon*, but these, as usual, happened to be in the minority, and the Council of Nice, which was held in 325, ordained that the celebration of Easter should thereafter always take place on the Sunday which immediately follows the full moon."

This is a wonderful confirmation of the fulfillment of the prophecy of Dan. 7:25 and is the reason we find the world observing their Easter sometimes four weeks before the anniversary of Jesus' death; they have accepted the change from Bible time to Roman time.

The Megiddo congregation will meet to partake of the Lord's Supper and renew their covenant on Monday evening, April 20, the beginning of the 13th of Abib; and will observe the anniversary of the Resurrection by a daybreak service at Megiddo Church on Thursday, April 23, the morning of the 15th day of Abib.

Rivers

ON ONE of our Western trips, we came to a place where the highway we were traveling took us across two ranges of hills, and nestling in the valley between was a little lake. From our vantage point on the hilltop, we could see that the lake was fed by numerous small streamlets. One could also see that there was not one strong river among them. They rushed along, temporary torrents during the spring thaw or heavy rain, but otherwise were dried up during the year. Every one of them was useless for any great purpose because the streams that fed them were insufficient.

The land is traversed by many rivers deep, strong and mighty and also by other rivers shallow, sluggish, and weak, depending on the circumstances and the springs that feed them.

The foregoing is true not only of rivers, but of each human life.

If earthly springs be our source of supply, we may be assured that like the little streamlets that feed the lake-in-the-hills, our source of supply at times may fail, while at other times there will be refuse-strewn torrents of earthly ways and desires. Like the streamlets in the hills, it is when our endeavors get too diversified that they lack the steady power. A man's heart has only enough life or power in it to pursue one object *fully*. It is natural for

one to have many streamlets of thought and desire but what is needed is one great, sustaining river of purpose and endeavor.

You cannot give half of your life or endeavors to serving God and the other half to worldly pursuits. This is the fault of too many lives. They are squandered in a dozen directions whereas if they were economized all for one consuming purpose, they could be lived mightily for God.

Because all too many mortals settle on the spiritual marsh lands of life, their supply streams wander along shallow and murky, without a definite course. Unlike these, the shepherd-Psalmist expressed a rare state of blessedness when he said, "All my springs are in thee."

If, like David, we have all our springs from God's reservoir of living water, our stream of endeavor will constantly be a deep, powerful, sustaining force.

A river is only as strong as the springs that feed it, and it is by reading, prayer and meditation that we open the channels of divine strength or power into our innermost being, and it is by the daily life we lead that it finds expression in the outer world.

The river of God is full of water, but there is not a drop of it that takes its rise from earthly springs. From these sweet springs of thoughts can come clear and mighty rivers of mercy and truth.

Inevitably, our river of endeavor will run deep, pure and strong if its only banks are God's will and its channel is directed by the love of God alone. A man cannot please God without being a great force for good. God has fashioned us to each move in the channel of divine goodness *if we will*.

The Road to Calvary

From Bethlehem to Calvary, the manger to the cross,
Our Master trod the narrow way, rejecting all the dross.
A stable first, and swaddling clothes; a promise-laden morn.
There was no room within the inn the night that Christ was born.

Youth finds Him in the temple, there amazing wise and old
In knowledge of the Jewish faith and law, so we are told.
With manhood came the moment when His hopes were realized;
Where Jordan's waters fret and foam, by John He was baptized.

He taught the people how to live, by lake and stream and hill;
He promised everlasting life to those who do His will.
He claimed to be the Son of God, and miracles displayed,
But some were doubtful at the time, while others were amazed.

The jealous priests and rulers sought His downfall to obtain,
But for a time their scheming efforts seemed to be in vain.
Then silver-greedy Judas, thirty pieces to acquire,
Betrayed the Master with a kiss; he did it all for hire.

They hastened Him to Pilate—who washed his hands withal,
And returned Him to the clamoring mob—he found no guilt at all.
Beyond the city led the road to Calvary's hopeless knoll.
"Death on the cross between two thieves." Thus read the fateful scroll.

The spikes that pierced His hands and feet secured Him to the tree,
In gross ignominy He hung, for all around to see.
"Forgive them, Father," He had said, "they know not what they do."
Example of forgiveness He left for me and you.

Redemption's plan for sinful man by Christ exemplified,
And we, like Him, must to the world of sin be crucified.
With all allotted time expired the stone was rolled away,
And Christ appeared beyond the dead at Resurrection Day.

—Contributed.

The Resurrection of Lazarus

PART II

VERY early on a certain morning, the sisters, Mary and Martha had dispatched a message to Jesus who was preaching at a village beyond Jordan, and had urged the messenger to press forward with all haste in the hope of saving their brother's life. This accomplished, they began to be more cheerful with new-born hope, saying: "If our dear Master comes, He will heal him with a word as He has healed so many of the sick." Thus the hours of that memorable day passed between mingled hopes and fears. But toward evening he gradually became insensible to anyone's presence, and before the first rays of morning light entered the room, the mantle of death was laid over the face of their brother.

The next day he was buried; a very large concourse of people from the town of Bethany and from Jerusalem, coming to his burial for he was widely known because of his varied occupations of manual labor, and also for his work pertaining to the synagogue. His friends considered Lazarus a pattern of filial and brotherly virtue, and his business associates, an example of honest industry.

The funeral procession was so very long, that strangers pausing, asked what great master in Israel, or person of note, was being taken to the sepulcher. Some answered, "Lazarus, our good friend and neighbor." Others said, "Lazarus, the industrious scribe who has worn himself out with work." Others answered, as Lazarus himself, were he alive, would have had them: "It is Lazarus, the friend of Jesus!" This, living, was his proudest title; and dead, he would have desired no other.

The place where they were to lay him was the cave, shaded by trees, in which other members of the family were entombed. It was a deep, shady vale that opened into the valley of the Kidron. The body being placed in a niche hollowed out in the rock, was covered with a grave mantle and the calm face bound about by a snow-white napkin. Many, many were the sincere tears, both of men and women, which bore tribute to his worth and character. The burial ceremonies being ended, five strong men replaced the ponderous stone door closely fitting the entrance to the cave, and so secured it by letting it into a socket that it would require a like number to remove it.

In the evening of the second day the messenger returned, after having given Jesus the message from the sisters. Nevertheless, when He heard that Lazarus was sick, Jesus abode two days longer in the same place where He was. This seeming unnecessary delay not only caused the sisters' sorrows and anxiety to increase, but all their hope vanished. After the custom of the Jews, their friends were at their home continually, mourning for the dead. While they were thus trying to comfort the bereaved, one came running swiftly toward the house, and quite breathless, cried to them: "The Prophet! Jesus, is at hand! He already entereth the village with His disciples," and the report quickly spread through Bethany, Jerusalem and the neighboring villages. At this news, the mourners who sat in the vine-covered porch, rose up to go and meet Him; but Martha, with a sudden cry of joy, came forward

and more quickly than they, reached the street, and running with great haste, came to where Jesus was. When she met Him, walking with four of His disciples, and looking weary and travel-worn, she threw herself at His feet, crying: "Lord, if thou hadst been here, my brother had not died!" Jesus, taking her hand, raised her up and said with emotion, for He was deeply moved: "Lazarus sleepeth, Martha. I am now come to awaken him out of his sleep."

"Lord, if my brother slept only, he would not have been buried. He is dead, and has been dead four days."

"I spoke of his death, Martha! Lazarus is dead: but death to those whom my Father loveth is sleep. The good die not, only the wicked. Their death is eternal. I say unto thee, Lazarus is not dead but sleepeth; and he shall rise again."

"I know, O Rabboni, that he shall rise again in the resurrection at the last day." Jesus then said unto her: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live! and whosoever liveth and believeth in me shall never die. Believest thou this?"

Martha, after an expression of sublime faith, then hastened home with new hope to tell Mary what had happened: "I have seen the Lord! He calleth for thee, Mary. Go and see Him as He sits by Isaiah's fountain, near the market-place; for He has said He will not enter our house until He crosses the threshold with Lazarus by His side!"

Mary came to where Jesus sat by the fountain, bathing His dusty and wounded feet, and discoursing to those about Him upon the resurrection of the dead. Upon seeing Mary, He extended His hand, but she sank at His feet and said with sadness in her sister's own words, "If Thou hadst been here, my brother had not died." After speaking of Lazarus, she bowed her head to the edge of the marble basin and wept exceedingly; the Jews, men and women, who stood about, being touched with her sorrow, also wept. Jesus sighed deeply, and groaned in spirit as He beheld her grief, "Rise, let us go to the grave where he lieth," He said to them. "Where have ye laid him?"

Soon the noise of the multitude was heard passing by the homes of the humble villagers. All Bethany and many from Jerusalem and nearby towns were following in the Master's footsteps. Wonder and eager expectation were on every face. There was an under-current murmur of awe and curiosity.

How can Jesus be described as He then appeared! Deep sadness and holy serenity seemed to be the characteristic expressions of His noble visage which was already lined by care and suffering. Well above the average in height and with a bearing of divine stateliness, His familiar figure could readily be discerned when surrounded by a crowd, and it at once drew and held the attention.

His personality expressed latent power, authority and potential greatness; yet simplicity and humility governed His every move and motive. He seemed to unite both awe and love in those who saw Him and to command their homage and sympathy. He had all the qualities of a King chosen by God—His Father's well-beloved Son!

Slowly He moved onward, a few by His side and the multitude following. They crossed the level fields of grass, now verdant with the freshness of spring; then moved steadily into the deep shady vale that opened into the valley of the Kidron. Soon they reached the site of the cave where Lazarus was entombed. It was thickly shaded by cypress, palm and pomegranate trees, some of the larger branches overlapping the summit of the secluded place of the sepulcher.

As Jesus stood before the tomb of His beloved friend, for a few moments He gave Himself up to reminiscences of the unique and holy friendship: their peaceful hours of rest together at eventide, after a long journey; or a difficult day teaching the multitudes, or contending with the wicked unbelievers in high places. He thought of the intense interest shown by all the family as they listened to the words of wisdom that flowed as He taught them, and the resultant growth in holiness; the genial disposition of Lazarus—his loyal and understanding nature, were like a drink of cool water in a dry and thirsty land. Under the present circumstances, He could not fail to anticipate and compare with dread the certainty of His own death and entombment, and the inevitable suffering that must precede it. Thus meditating, Jesus stood gazing upon the door of the cave in silence. His face was pale. His large eyes now were full of sorrow. His mouth was compressed, and the nether lip betrayed the effort He made to suppress the outbursting of His deep grief.

There reigned an expectant hush among the vast throng. Mary, nearby, gazed up into His countenance with a sublime expression of hope and trust; also Martha was by her side. Jesus looked tenderly upon them, and then resting His eyes upon the tomb, He wept. Large glittering tears rolled down His cheeks—tears of love and sympathy for His loyal friend of Bethany.

"Behold how He loved him!" whispered the Jews present. Others said, "Could not this man, which opened the eyes of the blind, have caused that even Lazarus should not have died?"

Jesus, uttering a deep sigh, now came nearer the grave. It was, as explained before, a cave, and a huge stone lay upon it. With a slight movement of His right hand to those who stood by, He said in a tone that, though low, was heard by all the people, so solemn was the surrounding stillness: "Take ye away the stone!"

"Lord," said Martha, "by this time he is offensive, for he hath been dead four days."

"Daughter," said Jesus, looking on her, "said I not to thee a little while since, if thou wilt believe that I can raise up thy brother, thou shalt see him alive again? *Believe, and thou shalt behold the glory and power of God!*"

The men, then, with some difficulty, took away the stone from the door of the sepulcher, and stood it upon one side. The dark vault yawned with gloominess, and the air that came forth, gave evidence that corruption had begun. All fell back several steps. Those nearest, as their eyes became accustomed to the darkness within, could discern the corpse, covered with the grave mantle which was already discolored with the dampness of the sepulcher.

Raising His hands toward heaven, and lifting up His eyes which were still moist with tears, Jesus said in a voice of indescribable pathos and earnestness of appeal, and with a manner of most sublime reverence: "Father, I thank Thee that thou hast heard me oftentimes before.

And I know that Thou hearest me always; but because of the people which stand by do I offer unto Thee this prayer, that they may believe that the power I have cometh from Thee, and that they may believe that Thou hast sent me. And now, O Holy Father, may I glorify Thee on earth with the power which Thou hast given me!"

After this solemn invocation, He then turned toward the tomb, and stretching forth His hand, He cried with a loud voice that made every heart quake:

"LAZARUS, COME FORTH!"

It seemed that the blood stood still in every heart; consternation seized the people as they crowded forward to see! Scarcely daring to look, they did look and beheld what all eyes saw, the corpse standing up within the vault, and turning round with its face toward the opening, come forth bound hand and foot with grave clothes. His countenance, which could only be partly seen on account of the cloth, was ashen, and his eyes which were open looked with an unnatural expression.

Upon beholding him, a half hysterical cry burst from all present who seemed rooted to the spot, their eyes and minds so fixed on Lazarus that they were wholly oblivious to anything else. Martha, uttering her brother's name, fell forward, and lay wholly unconscious!

"Loose him and let him go free," said Jesus calmly to the petrified and amazed men who had taken away the stone. It seems that at tense moments, such as these, the modest and retiring persons, oftentimes, rise above their ordinary character, and manifest courage hitherto unknown to themselves and others; for Mary was the first one who had the firmness and self-control to approach the grisly figure before them and remove the cloth from his head; while others, taking courage by her example, hastened to unloose his arms and feet. In a few moments he was free from his outer grave clothes, and the color had come into his cheeks; his eyes appeared more natural; and wonder of wonders, even his clothes took on a fresh, new look! He beamed with wonder and expressed his usual friendliness as he gazed about him. Seeing Jesus, he was about to cast himself at His feet in gratitude (for he seemed to know what had happened), but just then Mary, at first shrinking from awe, now threw herself, blind with tears and joy, into his arms. Martha then was helped on her feet by him, his loved voice breathing tenderly into her ear, recalled her to the consciousness of her happiness.

And then . . . what language can describe the greeting of the two friends, Jesus and Lazarus, as they clasped each other in a heart-felt embrace! The unspeakable emotions resulting from their temporary victory over death and the grave! The deep thankfulness of Jesus to His Father for again answering His prayer and the consolation that His loyal friend was now alive, as a testament that Jesus was sent from Him who is the Giver of all life; and the heartfelt gratitude of Lazarus, the newborn from the dead, now blooming in the hues of complete health!

But the vast throng of people were concerned only with the present—the mighty miracle just performed. There were emotions of joy and gratitude; words of love and praise filled all hearts. Now the great Prophet, now Lazarus, and now Jesus again, received the plaudits of the multitude. Hymns were chanted to Jehovah as they passed over the meadows and so many fell down to worship Jesus that they made slow progress homeward. The sun

began to sink beyond the blue hills of Ajalon in the west, in a lake of gold, gilding the pinnacle of the Temple, and making it appear like a gigantic spear elevated into the sky. Before the shadows of the evening were stretched out, it came to pass as Jesus had predicted—that He would cross the threshold of the dwelling of Mary and Martha, with Lazarus by His side.

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For some weeks before the resurrection of Lazarus, Jesus had been traveling back and forth through Judea and Perea (beyond Jordan), and discoursed with more beauty and illustration than ever before, the true religious life; that is, the renunciation and purifying of self in service to God. Here belong the parables of the Good Samaritan, the Wedding Feast, the Lost Sheep, the Pharisee and the Publican, and many others. Thus the announcement of the gospel became more complete, while the opposition of the rulers became more intense. They readily saw through the undisguised words of those simple parables, that He was referring directly to them, and His emphasis on moral sincerity rather than Jewish ritual incurred the enmity of all sects.

Then occurred two events which brought matters to a climax; namely, the raising of Lazarus, and the triumphal entry into Jerusalem. The former event eclipsed all His previous miracles, and together with His other mighty works, the populace were ready to receive Him as the Messiah and demanded that He be made their King. He entered Jerusalem on an ass's colt, offering Himself publicly as the Messiah and illustrating humility and the peaceful character of the Kingdom He was destined to found. He was greeted by a very great multitude with a demonstration of enthusiasm that alarmed the Jerusalem authorities. Many spread their garments in the way; others cut down branches from palm and other trees and strewed them in the way. The scene became tumultuous as the people cried, "Hosanna, Hosanna to the son of David! Hosanna to our King! Blessed be the King that cometh in the name of the Lord!"

Though the pilgrims to the festival crowded about Him and had hailed Him as the Messiah, the rulers maintained their resolute enmity, and sought to have Him put to death. And not only Jesus, but His friend Lazarus also should die! The crafty Pharisee, Isriliid, had now seen his opportunity to avenge what he considered a grave insult. He stirred up and convinced the priests that the raising of Lazarus was the main cause of Jesus' popularity. Therefore, he also should die as well as the chief offender!

But Jesus, discerning their evil intentions, was determined to save him from their wicked hands. Before the Jews had all agreed as to whether or not to persecute Lazarus, he had been advised by a messenger sent from Jesus, not to enter Jerusalem nor its environs; but to flee to the north part of Galilee, where he would be received by a few of Jesus' faithful followers. Here he would be outside the enemies' jurisdiction and be safe from capture. Lazarus, at first, was loath to consent to this plan for he must leave his dear Friend in His precarious situation and perhaps never see His face again. He also dreaded to leave his sisters at the mercy of the wrathful Jews—but his life was at stake! After much urging he finally departed, purposing to return as soon as conditions permitted.

This threat to Lazarus' life might well be the landmark for the beginning of the Christian persecutions which would last down through centuries to the time when the last follower of Jesus was silenced and put to death. Jesus knew that His hour had come and He moved on to His fate, knowing it to be the appointed path to ultimate victory. He submitted to arrest at Gethsemane by the Jewish authorities and was taken to a meeting of the Sanhedrin, the supreme council of the Jews. The high priest Caiaphas, asked Him directly whether He conceived Himself to be "Christ, Son of the Blessed." Upon His positive affirmation, Jesus was condemned for blasphemy which, according to the Jewish law, required the death penalty.

He was led before Pontius Pilate, the Roman Procurator, for formal condemnation. When Pilate asked Him if He were King of the Jews, Jesus replied, "My kingdom is not of this world [this present arrangement]: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate tried several expedients to save Jesus, but left the decision to the people whom he wished to satisfy. Disappointed at the failure of Jesus to become the Messiah they had hoped for, some even suspecting Him a political leader against Rome, the Jerusalem populace turned against Him and insisted on His death. He was tried before tribunals for crimes unknown to Him—scourged and spit upon, mocked, buffeted, and crucified with thieves, as if His enemies would render His death as ignominious as possible.

But behold the issue! See, when He had suffered cruel death as His last act of obedience, the change in all things! He awakes to life! He bursts the tomb and walks forth, even as Lazarus, from the sepulcher! Angels are His servants. After forty days on earth, unfolding to His disciples the mysteries of His gospel and the splendor of His future Kingdom, He ascends visibly to heaven from Bethany at midday. There, in the sight of His apostles, He is escorted by hosts of angels to the right hand of the Majesty of God on high!

There could have been no more appropriate crowning events of the extraordinary life of Jesus, "both Lord and Christ." His ascent from this earth into the heaven of heavens, was not only proof that He came from God, but that God was well pleased with all that He had done in the flesh during His days of probation. And all who knew Him then, and down through the ages, marvel at the work He accomplished—a life without sin.

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When Christ returns in the majesty of a King and the power of a conqueror, men shall again reject Him, but ironically, for the opposite reasons that they despised the humble nature of His first advent. The kings and rulers of nations shall so bitterly resent His power and authority that they shall marshal their forces against Him, but the Mighty God of Heaven shall have them in derision and bring their wicked devices to naught. Yet shall He set His Son upon the Holy Hill of Zion, there to reign through all eternity. [THE END.]

The Acceptable Sacrifice of Obedience

THE first law that ever God gave to men, was a law of obedience; it was a commandment pure and simple, where man had nothing to inquire after or to dispute, for as much as to obey is the proper office of a rational soul acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion and self-will."

Obedience to the law of God involves an intelligent sacrifice of the whole body and mind. As Paul phrased it, "Render your bodies a living sacrifice." What does this mean? Simply to lay down our own will and implicitly obey every commandment of God. When we have done this, we have taken the life of the "old man," made the supreme sacrifice, the only offering acceptable to the Almighty.

Why should we obey? A perfectly natural question to one unacquainted with the promises. Be it known, then, that Jehovah has promised us, as a reward for obedience, life eternal in His Kingdom, a "far more exceeding and eternal weight of glory." "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Think of it! A billion years of joy for every year of service! Yes, and far more, for the finite mind cannot comprehend eternity. Not only this, but He has promised us a hundredfold in this present life (Matt. 19:29), a promise which we behold in its fulfillment at every forward step in the narrow way. Is not this sufficient reason why we should be obedient?

On the other hand, why disobey? Obedience is noble; disobedience is small and mean. The disobedient child is heartily disliked by all; the rebellious employe soon finds himself out of work; the balky horse is a source of sorrow to its rider and is studiously avoided by prospective purchasers. Why then should we place ourselves in the same class by our attitude toward the law of God? Where in all His handiwork do we see rebellion, save in humanity?

All nature obeys its Creator. Sunshine and rain, summer and winter, seedtime and harvest follow in their appointed seasons now as when first ordained by the hand of the great Architect of the Universe. Think of the vast reaches of this mighty universe, constantly growing in magnitude and grandeur to the eye as more powerful astronomical instruments are perfected. The earth is only a small part of the wonderful heavens of God; infinite space, infinite expanse; no frontier circumscribes them; neither beginning nor end, neither top nor bottom. In the bosom of this infinite universe float suns like that which lights us, and earths greater than that which poises under our feet; all upheld by His mighty power. While our earth appears to be the most important to our small minds, it is in reality lost in the immensity of worlds more important than itself. What is our little earth compared to Jupiter, 1400 times larger, with her four moons revolving in all their glory? or Saturn, over 700 times larger; her wonderful belts, and to add to the wondrous beauty of the scene, eight moons in all their glory light up the starry vault. This much we know, and yet we know nothing of its wondrous glory. The astronomer is forced to call Orion the wonder of the heavens. Beyond the few bright stars visible to the naked eye, the telescope brings to light a world of beauty. Three systems united in the same constellation, in each system two suns in place of

one. As the astronomer declares, Orion is the most complex system ever met with in the heavens. One star viewed by the telescope presents to their astonished view six suns revolving in the immensity of space. To even an astronomer it presents a magnificent celestial region with varied worlds; but yet, he must acknowledge that he knows nothing of it, and has never explored its wonders. When we view such works of God, we can well understand why the prophet could exclaim (Amos 5:8):

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, . . . the Lord is his name."

Here is a wondrous work that manifests His power; seek Him. He alone can save. The prophet again exclaims (Job 37:14): "Hearken unto this O Job: stand still and consider the wondrous works of God." We need to stand still and consider His wondrous works, that we may realize our own insignificance and His great power. How we should be humbled as we gaze upon the infinity of worlds and strive, but in vain, to comprehend their enormous distances, their magnificent retinue of suns, their wonders!

All these things obey His voice. Read Isa. 40:26. "Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth." Only man presumes to deny to Him the offering of faithful service. Behold these wonders, O disobedient one, then look upon yourself as, in the words of a current writer,

"A tiny, raging atom

Upon the large and slowly turning earth."

When man can improve upon the mechanical perfection of the universe, when man demonstrates his power to create a world, or a living being, or a fly, or even an oyster, then, and not until then, can he begin to assume a defiant attitude toward the Word of the God of Heaven. How much more noble, manly and altogether fitting for us to bow in reverence before such a mighty Being and say, as did Israel of old, "All these things will we do and be obedient."

"Behold therefore the goodness and severity of God" (Rom. 11:22). Having considered the promises, let us view on the other hand the fate of those who, having known the will of God, refuse to keep it. In the beginning God ordained a principle which has never changed: "A blessing if ye obey . . . and a curse if ye will not obey." What does this self-invoked curse consist of? "The wages of sin is death" (Rom. 6:23). Not the eternal torment of heterodoxy, but the grim and forbidding sepulcher to all eternity, insensible to pleasure, light or exaltation, unconscious of the blessings of the Millennium and of the years beyond (in which the nations of the new era will be revelling)—eternal sleep. Is this a pleasant picture? This is the day of decision. Choose ye this day whom ye will serve.

The teeth

may be false,

but let the tongue be true.

Meditations

On the Word

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4: 14).

First, we need to realize that life is a mystery. The Creator of life needed no patent, for no one else has been able to create life. Man with all his varied abilities to discover and to invent has not been able to make a small seed that could produce an ear of corn. No man has ever been able to guarantee the continuance of life. Andrew Carnegie once offered one million dollars to any physician who could prolong by ten years his life, but no one could make such a guarantee.

It is one thing to know that we are here, but something quite different to understand the process by which we came to be here. We are driven to conclude that we are the work of an infinite Creator, our goodly mortal frame was designed and created by a power away beyond ours. The shrewdest scientists of our times are completely baffled in their attempts to create life from not-life. Yet the process is going on all around us.

"What is your life?" asks the Apostle James, and his answer is straightforward and realistic: "It is even a vapor that appeareth for a little time and then vanisheth away." But even though in the nature of things life is such, yet it is God's most precious gift to mankind. Without it there would be no chance to do good, nor to fit one's self for life in the world to come.

Our mortal life costs us nothing. We find ourselves here, borne upon the bosom of Nature. Upon arrival we find ourselves blessed with the senses of sight, hearing, and touch. We can taste and smell. We are equipped with a brain to think with, and not only can we think but we have the power of reason and reflection. We can choose between what is good and bad, as well as between good, better, and best.

Furthermore, life is an opportunity which comes to us but once. We can either use it or squander it. God leaves us free moral agents to choose our own course of action. We can serve Him and fit ourselves for the life to come, or we can do as we please, invest our all in the world of today, and lose the world of tomorrow. But whatever we do must be done as we go along. "Now is the accepted time, now is the day of salvation." Whatever our status is with God when life ends, there it will remain. Death cannot clean up an otherwise filthy heart. Jesus, through the Revelator, pictures the status of the covenant makers at Judgment Day in these words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Life is a blessing if we use it aright. If we make it a point to live within our means, and resist the popular urge to spend our money faster than we get it, we can have peace of mind in financial matters. If we cultivate

Christian thankfulness and appreciation for all the blessings we receive from God and the help we get from one another, we can overcome the spirit of gloom and unhappiness and our lives can radiate good cheer, and become a constant "pageant of triumph in Christ."

Each day of life brings new experiences and special opportunities wherein we may help others and make our own lives a blessing. If we so choose we can live solely for self. We can close our eyes to the needs of our less fortunate brother, we can be self-centered, indifferent to the needs of others. Or life can provide the chance to help, to speak a word to cheer the sad heart, a word of encouragement to the discouraged, a word of reconciliation to those in conflict, a kind word to shame those who would be harsh and inconsiderate. Life provides the chance to practice the Golden Rule, and do to others as we would be done by, to plant a rose where only thorns formerly grew, to make our lives a benediction, to diffuse a sweet fragrance of hope wherever we go.

Life should be a journey, not merely from the cradle to the grave, but from the old creature to the new, from a man of the world all absorbed with mundane trifles to a truly active Christian who learns to value the seeking of God's Kingdom and His righteousness above all else.

And life is a climb, a journey from the groveling attitude of all of self and none of God, to the exalted position of none of self, and all of God. Life is a one-way road. We pass this way but once. Hence whatever we do must be done as we go along. "Oh, the good we all may do, as the days are going by!"

Life is a testing ground where we can test our endurance, where we can prove the mettle of which we are made. It is a testing ground in which we can test our worth to God, and show whether we love Him more than we love ourselves, where each can prove his own work and determine whether or not it is fit for perpetuation.

And let us remember that life is a gift from God, an unconditional gift to all the human family, and it is a precious gift. Life also is the key to the greater gift of eternal life. Eternal life is conditioned upon our walking in the way of all of God's holy commandments blamelessly. But without life this priceless boon could not be ours.

And life is short, too short to explore every road, hence it is prudent for us to choose the pursuit which promises the greatest rewards. The highest rewards of earth sink into utter nothingness in comparison with the glories offered by the Almighty to His faithful children. Eternal life, eternal health and vigor, eternal glory, power and dominion with Christ. Such a reward as the Almighty offers us, if worth anything at all, is certainly worth an all-out effort, all we have and are bent to one end. Only such an effort can and will succeed. If we win, nothing else can matter; if we lose, we have lived in vain. We can never hope to earn the prize—it is out of all proportion to our best efforts, but it is enough for us to make ourselves worthy of receiving it by changing our lives completely, crucifying the lower nature in its every manifestation.

What God appoints, enjoy—
What He withholds, forbear—
Each care a hidden blessing brings,
Each blessing brings a care.

Your Questions Answered



BIBLICAL PERSONAL CURRENT

Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

When will the unjust who died from Adam to the Millennium be resurrected to face Judgment and second death stated by Daniel?

In Dan. 7:10 we read, "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." This tells us that 100,000,000 will stand before Christ in the Judgment. The number includes the faithful and the unfaithful (the unjust) of the 6,000 years. The following verses tell us when the unjust and faithful will be resurrected to face judgment.

II Tim. 4:1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Matt. 25:32, 33, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Luke 14:14, "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Acts 17:31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, that he hath raised him from the dead."

Rev. 22:12, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Is there any chance of the Book of Mormon being divine inspiration?

The Book of Mormon is not founded on the Bible, and is without divine inspiration. They, the Mormons, claim a succession of apostles, which is in error. Paul replaced Judas, who fell by transgression, being the last apostle. After his appointment by Christ as the twelfth apostle, Paul said, "God hath set forth us apostles *last*" (I Cor. 4:9, Douay Version). "The walls of the New Jerusalem have twelve foundations and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). This leaves no place for the succession of Joseph Smith, nor the popes of the Roman Catholic Church.

I believe as you teach, that the animals which will make friends with humans, are not literal, but other humans. Do you not believe that God will also cause literal animals to change their nature and become friendly with man?

We do not believe the Scriptures specifically state that literal animals will change their nature, however, it could be so. Apparently this question alludes to Isaiah 11. The prophecy in vs. 6—8 certainly must have a deeper meaning than the literal, however it could include the literal. Verse 9 reads: "They shall not hurt nor destroy in all

my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." No harmful doctrines or practices can be taught during the Millennial Day, also the inhabitant shall not say, "I am sick" (Isa. 33:24). There will be no premature death: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, . . . and mine elect shall long enjoy the work of their hands" (Isa. 65:20, 22).

Please explain Job 36:20.

The verse reads: "Desire not the night, when people are cut off in their place." This could apply to the night of darkness, the coming judgments of God on earth, the Battle of Armageddon, when two-thirds of earth's inhabitants will be cut off (Zech. 13:8), and could be the people who are found in sin at the day of Judgment, being under covenant and have not kept their vow. Amos 5:18—20 speaks of this same class: "Woe unto you that desire the day of the Lord! to what end is it to you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

At one time in his life, King Saul did that which was right, and in his last hours he turned from God. And the Scripture says God repented that He made him king. What is your answer to this?

I Samuel 15:11, God placed Saul on the throne, intending, if he had been obedient, to establish his kingdom. He was disobedient. God must have foreknown this. A need for a change in His purpose was indicated, that the kingdom shall *not* be established in his family. This could be the explanation of God's repenting. He changed His purpose according to conditions that arose.

Was God visible in Acts 7:55, 56?

The verses read, "But he [Stephen], being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." It does not say that he saw God, but that he saw Jesus.

"I cannot read His future plans,

But this I know:

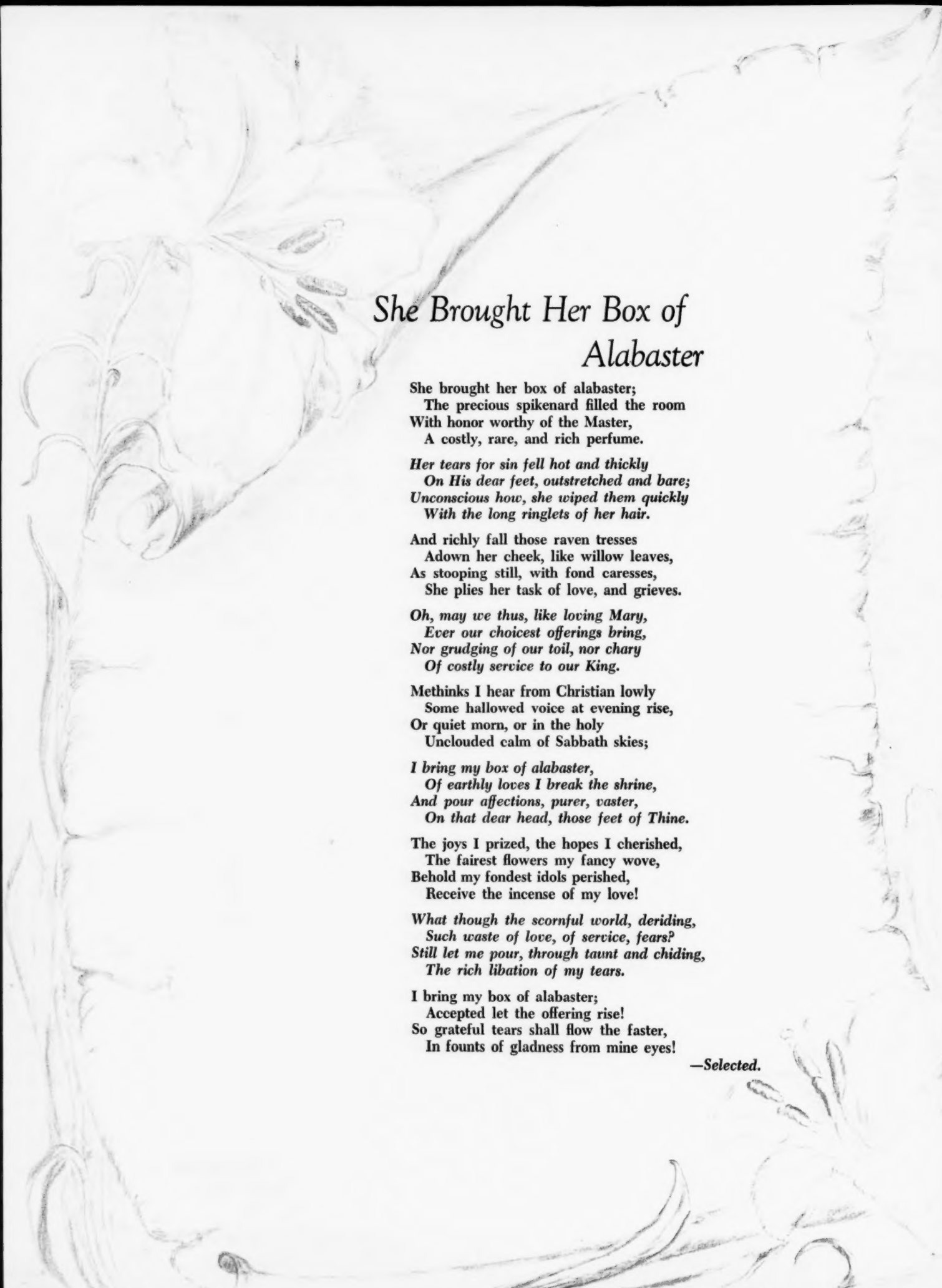
I have the smiling of His face
And all the refuge of His grace.

While here below.

Enough; this covers all my wants,

And so I rest;

For what I cannot, He can see,
And in His care I safe shall be,
Forever blest."



She Brought Her Box of Alabaster

She brought her box of alabaster;
The precious spikenard filled the room
With honor worthy of the Master,
A costly, rare, and rich perfume.

*Her tears for sin fell hot and thickly
On His dear feet, outstretched and bare;
Unconscious how, she wiped them quickly
With the long ringlets of her hair.*

And richly fall those raven tresses
Adown her cheek, like willow leaves,
As stooping still, with fond caresses,
She plies her task of love, and grieves.

*Oh, may we thus, like loving Mary,
Ever our choicest offerings bring,
Nor grudging of our toil, nor chary
Of costly service to our King.*

Methinks I hear from Christian lowly
Some hallowed voice at evening rise,
Or quiet morn, or in the holy
Unclouded calm of Sabbath skies;

*I bring my box of alabaster,
Of earthly loves I break the shrine,
And pour affections, purer, vaster,
On that dear head, those feet of Thine.*

The joys I prized, the hopes I cherished,
The fairest flowers my fancy wove,
Behold my fondest idols perished,
Receive the incense of my love!

*What though the scornful world, deriding,
Such waste of love, of service, fears?
Still let me pour, through taunt and chiding,
The rich libation of my tears.*

I bring my box of alabaster;
Accepted let the offering rise!
So grateful tears shall flow the faster,
In founts of gladness from mine eyes!

—Selected.

